1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

aspen-bark. Though the Koryak are not such passionate tobacco-consumers as the Yakut, Tungus, Yukaghir, and other Siberian natives, hardly a man is to be found who does not use tobacco in one form or another. Many of the women, however, hardly use tobacco at all; while among the tribes mentioned above, not only every woman and adult girl, but even girls in their early teens, have their own pipes and tobacco-pouches; and the lack of tobacco is considered to be worse than hunger.

The Koryak are most passionate consumers of the poisonous crimson fly-agaric, even more so than the related Kamchadal and Chukchee, probably because the fungus is most common in their territory. Some travellers, as Krasheninnikoff and Dittmar, were of the opinion that the fly-agaric was bought by the Koryak from Kamchatka. Thus, Dittmar says that there is no fly-agaric on the Taigonos Peninsula,[1] and that it is brought there from Kamchatka; while Krashennikoff[2] asserts that in general the Koryak have no fly-agaric, and that they get it from the Kamchadal. My own observations, however, have convinced me that not only is fly-agaric abundant all-over the Koryak territory, but that the Koryak supply the Chukchee with it. In the middle of the month of August I saw in the valley of the Varkhalam River, not far from its mouth, an extensive field dotted with the characteristic crimson caps of the fly-agaric, with their white spots. In the villages of the Maritime Koryak, along the whole western coast of Penshina Bay, I knew individuals who were engaged in gathering and drying fly-agaric, and who carried on a very profitable trade in it. One Koryak from Alutorsk, who dealt in fly-agaric, is mentioned by Slunin.[3]

The Koryak do not eat the fly-agaric fresh. The poison is then more effective, and kills more speedily. The Koryak say that three fresh fungi suffice to kill a person. Accordingly, fly-agaric is dried in the sun or over the hearth after it has been gathered. It is eaten by men only; at least, I never saw a woman drugged by it.[4] The method of using it varies. As far as I could see, in the villages of Penshina Bay, the men, before eating it, first let the women chew it, and then swallow it. Bogoras[5] says that the Chukchee tear the fungus into pieces, chew it, and then drink water. Slunin describes in the same way[6] the Koryak method of using fly-agaric. In describing the use of fly-agaric by the Chukchee and Koryak, Dittmar[7] says that they chew it, and keep the quid in their mouths for a long time without swallowing it. Krasheninnikoff[8] says that the Kamchadal roll the dried fungus up in the form of a tube, and swallow it unchewed, or soak it in a decoction of willow-herb and drink the tincture.

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[1] Dittmar, p. 451. [2] Krasheninnikoff, II, p. 150. [3] Slunin, I, p. 654.

[4] Krasheninnikoff (II, p. 150) says that the Kamchadal women do not eat fly-agaric, but Dittmar (p. 106) cites the case of a Koryak woman (a shaman) who was intoxicated by it.

[5] Bogoras, The Chukchee, Vol. VII of this series, p. 305.

[6] Slunin, I, p. 655. [7] Dittmar, p. 506. [8] Krasheninnikoff, II, p. 147.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

the animals are imperfectly made, although these carvings represent the work of the best artists. It should be said, however, that the unmounted animal carvings could not stand if the feet were made properly. To give them greater stability, the feet of the two sheep (*e*, *f*) are not entirely separated. On the other hand, the flippers of the sea-lions on the ice-floe, which serves as a stand (*a*), are finished very vividly as compared with those of the single sea-lion without stand (*d*). On the whole, however, the position and the motion of the animals of the carvings are rendered with such realism as to call forth vividly its picture in the mind of the spectator, and they testify to the great skill and æsthetic taste of the artist.

In comparison with these specimens, the carvings of Chukchee artists are of far inferior artistic merit.[1] Even more inferior than these specimens are the Eskimo carvings of animals made at different places, and obtained by different collectors, although the nature of the Eskimo carvings, and the method of working them, are exactly the same as those of the Chukchee and Koryak.[2]

Among the Koryak carvings we do not find, for reasons which are perfectly apparent, any figures of the polar bear; but we do find them among the Chukchee;[3] and it is remarkable that the Chukchee carvings of this animal, judging from the specimens reproduced by Bogoras, are distinguished by the same artistic faults as those made by the Eskimo. Without explicit description, it is difficult to recognize the polar bear in the Eskimo carvings intended to represent that animal.

The walrus and seal are very vividly reproduced in Koryak carvings; but the figures of whales are lifeless, and resemble very much the Eskimo carvings of whales (compare, for instance, the wooden whale in Part I, Fig. 30, *a*, p. 72, with the Eskimo figures of whales).[4] However, the whale reproduced on p. 72 is made for a religious ceremony; and carvings made for religious purposes are, as I have said, inferior to those made for æsthetic purposes. This becomes especially clear when comparing, for instance, the realistic figure of a bear in the carving in Fig. 175, *b*, with the crude wooden bear made for a festival on the occasion of a bear-hunt.[5] Artistic carvings are produced only by men endowed with special skill and with a leaning towards art, while religious carvings are made by any Koryak.

Fig. 176 represents fishes, a worm, and a grasshopper. Three of these (*a*, *d*, and *e*) are made from walrus-tusk, one (*b*) from mammoth-ivory, one (*c*)

[1] See Bogoras, Chukchee Material Life, Plates XIX en dash XXI.

[2] Compare Boas, Central Eskimo, Plate IX, opp. p. 653; Baffin-Land Eskimo, p. 113. See also Murdoch, The Point Barrow Eskimo, pp. 398–401; Nelson, The Eskimo about Bering Strait, pp. 345, 346; E. Bessels, Die amerikanische Nordpol-Expedition, p. 108.

[3] See Bogoras, Chukchee Material Life, Plate XX, Fig. 4.

[4] See Murdoch, p. 403, Fig. 407; Boas, Central Eskimo, Plate VIII, opp. p. 652.

[5] See Part I, Fig. 39, p. 88.

1: Jochelson E-5 (1900-01) 1908 Ry4 Koryak Ry4

321 *Bone Chains.* — In speaking of the skill of the Koryak in carving figures of human beings and animals from bone, the art of carving chains with whole unbroken links from walrus or mammoth ivory must also be considered. Although the completed chain shown in Fig. 188, *f*, resembles in shape a metallic watch-chain, and would seem to be an imitation of it, yet the bone chains, heavier than these, serving as handles for baskets, buckets, etc., were carved by the Chukchee and the Koryak long before they met the Russians. Krasheninnikoff, in his time, could not help admiring the workmanship of such chains made from walrus-tusk, and brought to Kamchatka from the Chukchee Cape.[1] Among the Eskimo bone bag-handles, we find even now chains with links carved out of a single piece of ivory. In Nelson's collection there are numerous specimens of chains that serve as bag, drag, and other handles.[2]

[524]

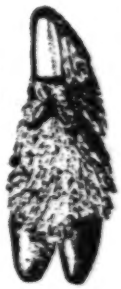

Fig. 187 (1/14). Doll made of a Reindeer-Hoof. Height, 10 cm.

463 321

Chains of different sizes, carved out of a single piece of bone or wood, and serving as handles and for other purposes, are found also among the Gilyak and Ainu. Specimens of such chains are in the American Museum of Natural History as well as in the British Museum in London, and in the Museum für Völkerkunde in Berlin.

Not all the Koryak are equally skilful in the work of carving in general, and of chain-carving in particular. In each locality there are men who are specially skilful in this or that branch of the art. Thus, for example, there is a blacksmith in Paren, on the western coast of Penshina Bay, by the name of Kıya'učnın, who is known for his skill in carving bone figures of men and animals; while the Koryak A'xa, of Shestakovo, is known for his ability in carving bone chains.

321 Fig. 188 represents chains of his workmanship in all stages: *c* is a sawed-off piece of walrus-tusk; *d*, a piece which has been whittled down with a knife to a quadrilateral form bearing the marks of the first few future links; *e* shows the progress of the work in carving the links; and *f* represents the completed chain. Here we notice that in carving the links, the chain *f* has gained in length as compared with the tusk, as shown in *d*, to the extent of 12 cm., the tusk being 32 cm. long, while the chain measures 44 cm.

The Koryak used stone implements in working bone before they knew of iron. The walrus-tusks were split into strips by means of stone chisels and wedges, and the work was continued by means of stone knives and awls. At present tusks are sawed by means of an iron saw, home-made or imported, and the rest of the work is accomplished with the aid of a knife.

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[1] See Krasheninnikoff, II. p. 50.

[2] See Nelson, Plate XLIII, Fig. 1; Plate XLVI, Figs. 4, 7, 10; Plate LII, Fig. 16; Plate LXVI, Figs. 18, 19. See also Hoffman, Plate LV, Figs. 1–3.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

In every village of Maritime Koryak on Penshina Bay, I found the women at work on rugs during the winter, but only once did I see a rug used by the Koryak themselves as an ornament in the house. It covered the platform which served as a sleeping-place for guests. Evidently this industry has developed as a result of Russian demand. To a great extent this is also true of embroidered coats. Every Russian or Yakut merchant, or official in the Maritime or Yakut provinces, if he has to travel on private or official business, buys an embroidered coat of reindeer-skins of Koryak manufacture. It is seldom that the Koryak themselves wear embroidered coats. They are worn only by Koryak traders. Women wear embroidered dresses more frequently than men. I speak here of every-day clothing, and not of festival, dancing, or funeral garments, which are always embroidered. The making of rugs has principally developed among the Koryak of Penshina Bay. They find competitors, especially in silk embroideries, among the Russianized Koryak women of the Yamsk settlement. The Russianized Yukaghir and Chuvantzy women on the Anadyr River and on the lower course of the Kolyma River also enjoy quite a reputation for their art of ornamenting fur dresses and making rugs. The Russianized native women of the Kolyma, however, are less skilful than those of the Anadyr.

Fig. 233 (٢٢٣). Kamchadal Coiled Basket. Diameter, 15 cm.

In decorating fur rugs, colored thread and silk or bead embroideries are not used. Small pieces of the white and of the black fur of young reindeer sewed together are the only material used for the ornamentation. The comparatively cheap fur of young reindeer — with its thick, soft, and glossy hair — matches in beauty the expensive furs, and is less valuable only on account of its lack of durability, since the hair usually falls out soon, as in dresses of reindeer-skin. Rugs, however, last longer. Since the entire beauty of a rug is in its ornamentation, it is almost wholly made up of the pieces of white and of black fur which form the ornamental figures. A Koryak girl will work all winter on a rug, if it is a large one, in order to exchange it with a merchant for cloth, calico, ornaments, or food-products. The rugs are either square or of elongated rectangular form. Their length varies from one metre to three metres. As in dress-decoration, the regular designs are geometrical forms, animals, conventionalized plants, or a mixture of all these forms.

The rugs here illustrated were made in the villages of Paren, Kuel, Mikino, and Kamenskoye.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

224 found side by side with the communistic principle, but that at the present time the principle of work has become predominant. As I have said before,[1] not all among the Maritime Koryak are owners of skin boats. For the hunting of sea-animals in boats, many men are required, and the owners of boats are eager to accept the services of those who do not own any. The relations of these helpers to the owner of the boat are not those of hirelings and master, but of associates with equal rights. The catch is divided into equal parts. In order to obtain more men for his boat, the owner at times takes for himself less than his just share. The participants in his chase, on their part, contribute their own harpoons, and supply the owner with thongs and skins for repairing the boat. When fish and seals are caught with nets, the owners of the latter form groups of several families at each 476 net, among whom the haul of the net is equitably divided. Some individuals 437 prefer to hunt and fish by themselves. Needed assistance is offered mostly [465] to relatives through blood or marriage. Workmen hired for a certain yearly compensation can be found only in the Russianized settlements. Men serving for their brides occupy the position of free workmen; if, however, they have to support aged parents, a share in the products of hunting and fishing is accorded to them. During the exchanges with tradesmen it becomes evident that the hunter's right or ownership is more sharply defined in reference to products of fur-hunting than in reference to objects of consumption. At home the hunter deals with the skins of the fur-animals he has killed more independently than does the fisherman with the fish he has caught, exchanging them frequently for articles he personally needs.

463 The position of herdsmen among reindeer-owners is now essentially the same as before;[2] but, if a herdsman lives with his family in a separate tent, the number of reindeer he will receive during the year to kill is often agreed upon in advance.

177 Russian influence has further manifested itself in the tendency of large families to split up into smaller ones. The Koryak assert that in ancient 592 times the houses were more spacious, and that all relatives, to the number 596 of forty or more individuals, lived together in one dwelling. In houses of the Maritime Koryak I have never seen more than fifteen individuals. Among the Reindeer Koryak I found twenty-five individuals in one tent, thirteen of whom, however, were herdsmen and their families. Besides, the sisters and daughters of the master had married into other families, which is of common occurrence, although in ancient times families related by marriage not infrequently lived together. In this case, however, the elder brother, with his family and herds, had also separated from the group, which in ancient times happened very seldom. But nowadays I have frequently met cousins or brothers

[1] See p. 338. [2] See p. 766.